Church Year Book
History and Directory

of

STONEY CREEK (1776)

SHILOH (1913)

BURLINGTON SECOND (1913)

Presbyterian Churches

1933

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URLINGTON, N. C.

Melville Dairy Farm

R. H. and H. A. SCOTT, Props.

Grade "A" Dairy Products

Raw Milk

Pasteurized Milk

CHURCH YEAR BOOK
HISTORY AND DIRECTORY

of

STONEY CREEK (1776)
SHILOH (1913)
BURLINGTON SECOND (1913)
Presbyterian Churches

✠

MAY 7, 1933

✠

REV. FRANK SMITH BLUE

Pastor

Residence:
305 HOKE STREET

Telephone 117
Burlington, N. C.

Stoney Creek Presbyterian Church (1770)

Historical Sketch

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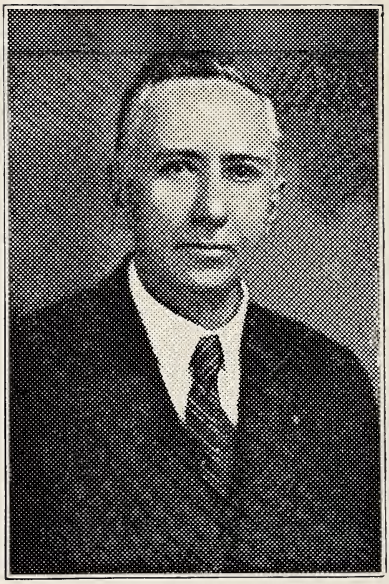
PASTORS AND PEOPLE
STONEY CREEK CHURCH

Stoney Creek Presbyterian Church is one of the oldest Churches in Orange Presbytery, and ranks in age among the oldest in the Southern Assembly. The present membership is composed of worthy descendants of the pioneer Presbyterian families who established a Church on the present site in 1776. The Stoney Creek community is well known for its fine hospitality.

This grand old Church so dear to the hearts of many people is located on the Stoney Creek Road ten miles from Burlington. The membership of this Church has been identified with the town of Burlington in that as in years past and at the present time her members have been closely and prominently connected with the many and varied enterprises and activities of the town of Burlington. Many of the leading business men and women were either members of Stoney Creek Church or have come to that community. To have been reared in a Stoney Creek home is a great asset and equipment for life while at the same time those so fortunate find that this in itself goes for great worth as a recommendation. Thus for a century and a half Stoney Creek Church has influenced and guided her members toward Christian living and noble citizenship.

The past ministers of Stoney Creek Church have able and highly worthy Preachers of the Gospel who have faithfully served their day and generation. The long list of Pastors are indeed a worthy line of noble Shepherds.

STONEY CREEK (1770)
BY DR. WILLIAM T. WHITSETT, A.M., Ph.D.



Dr. William Thornton Whitsett

Preface by Pastor:

Dr. William Thornton Whitsett of Whitsett, North Carolina, is a widely known author, historian, educator and lecturer. One of his most recent books under the title "Saber and Song" has been described as "the best thing in poetry that has come out of the South in many a long day. I do not recall anything since Poe's lyrics that compares with it." Dr. B. C. Williams of Columbia University, New York City. WHO'S WHO IN AMERICA has for the last twenty years carried in each issue a sketch of the life and work of Dr. Whitsett.

Dr. Whitsett has a rare and compelling charm as a speaker, and his wonderful wealth of Church History gives him an unique equipment for the Annual Historical Address which is to-day the 157th Anniversary of Stoney Creek Presbyterian Church.

Early Presbyterians of North Carolina

By
William Thornton Whitsett, A.M., Ph.D
Whitsett, North Carolina

An Historical Address
delivered at Stoney Creek Presbyterian Church,
Alamance County, North Carolina
on
Home Coming Day
Sunday, May 7, 1933.

Rev. Frank S. Blue, Pastor.

Early Organizations

We meet here to-day upon the sacred grounds of Stoney Creek Presbyterian Church to recall the struggles of our fathers through the generations now gone; and to pay just tribute to those who have preserved for us our glorious church heritage. Far and wide have the lines been cast that bind hundreds to this spot; and here amid these ancient oaks we come to-day to greet the present, remember the past, and to plan for an even greater future in our religious life.

Only a few miles to the south-west in this very county Orange Presbytery was organized in 1770 at Hawfields Church with seven ministers, fifty churches, and two thousand members. Other organizations followed rapidly,—The Presbytery of South Carolina in 1784; the Synod of the Carolinas in 1788; Concord Presbytery in 1795; Fayetteville Presbytery in 1812; and the Synod of North Carolina was organized on October 7, 1813, at Alamance Church near Greensboro, N. C., the spot now being marked by a handsome and enduring monument of granite. We stand here near the waters of the Haw River, in the very midst of many of the scenes of earliest Presbyterianism in this part of our state. Since pre-Revolutionary days our people of this faith have played a significant part in the making of history, and they were faithful and devoted in their efforts in the founding and setting up of the very Republic itself. Our debt to the past can never be properly repaid: but a survey of the days of old will surely serve to give us greater zeal in all the work now committed unto our keeping.

Founding the Early Church

Presbyterians came to settle along the Haw River and the Eno about 1738, and were visited by missionaries sent down from New York and Philadelphia. McAden was here in 1755, and in 1768 became resident pastor in Caswell near by; in 1765 Rev. James Creswell became a settled pastor in territory near here. Rev. Henry Patillo was called to Hawfields in 1765 where he labored nine years.

P1570

He was both teacher and preacher, and was the author of the first text-book ever written in the state, a Geographical Catechism. Dr. David Caldwell settled as pastor for the Guilford section in 1764, and made for himself a name that will never die so long as we revere piety, scholarship, and patriotism. He sleeps yonder in the cemetery of old Buffalo Church in the outskirts of Greensboro, his grave a place of pilgrimage for the historian and student of early religious life.

Three Church Patriarchs

The three patriarchs of the Presbyterian Church in North Carolina are Campbell of Fayetteville, Craighead of Charlotte, and McAden of Milton near here. In 1758 Rev. James Campbell went into the upper Cape Fear region where the Scotch had been coming even before the Battle of Culloden in 1746, which disastrous event turned thousands into that lower section seeking homes and freedom of conscience. In 1749 Neill McNeill led a company of three hundred to Cross Creek, now Fayetteville, and hundreds followed into what is now Moore, Cumberland, Sampson, Bladen, Harnett, Robeson, Hoke, Scotland, Anson and Richmond counties,—all known as the Cape Fear territory. Campbell was their minister for nearly twenty years.

In 1758 Rev. Alexander Craighead was installed at Rocky River near Concord, and in 1759 Rev. Hugh McAden began his work in New Hanover and Duplin counties.

McAden's grave near Milton may be regarded as the very focal point for the study of the Presbyterian Church for this very territory in which we stand to-day. So the earliest history of the Church may be said to centre around Duplin and Cumberland in the east; the Yadkin-Catawba country in the west; and this particular Haw River and Eno region for this part of Piedmont Carolina. If we will but study the life and labors of McAden, and Patillo, and Caldwell, we will have almost a complete story of the earliest Presbyterianism of this section which embraces Hawfields, Alamance, Buffalo and Stoney Creek churches.

Contrast that early day with this; the Synod of North Carolina now has 305 ministers; 536 churches; and nearly seventy-five thousand communicants. The last minutes of the General Assembly contain over three hundred pages, and North Carolina plays its conspicuous part in all this record of the work of the general church. It is well to remember that all this dates back to the days of small beginnings, followed by united and prayerful efforts coming down through the generations that have followed.

Southern Presbyterianism Needs a Church History

It seems astonishing, and almost unbelievable, that there has been to this date no satisfactory history published of the Presbyterian Church in the South. In making this statement I keep in mind Dr. Gillett's two volume History of the Presbyterian Church in the United States; Thompson's History of the Presbyterian Churches in the United States; Dr. R. C. Reed's History of the Presbyterian Churches of the World; Foster's History of the Cumberland Presbyterian Church; and other works. Also,

of course, Johnson's History of the Southern Presbyterian Church, written before the bitterness of the Civil War had subsided, and hence, without proper historical perspective. This is not my personal view alone, but is shared by professors of history in our leading seminaries. We need a history of the Presbyterian Church in the South, written from the standpoint of government, doctrine, and worship as understood and adopted in the General Council held by John Calvin at Geneva, Switzerland, November 20, 1541, which was really the birthday of modern Presbyterianism. It is passing strange that Dr. Reed's history, perhaps, the most popular one read in the South to-day, written now twenty years ago should make no mention at all of Hugh McEden's missionary journey, 1755-1756, and his journal which Dr. W. W. Moore calls "the most valuable document that has come down to us from those early days." Neither does he mention William Robinson, the first missionary, 1742-1743; nor James Campbell, the first settled pastor, 1757-1780; nor David Caldwell; nor Henry Patillo; neither is there a single word said as to the wonderful work of James McGready along Haw River, at Stoney Creek, in the Hawfields section, at Buffalo, Alamance and other places in North Carolina before he moved to Kentucky, and before the formation of Cumberland Presbytery. He mentions Rev. William Tennent's "Log Cabin College" in Pennsylvania of 1730, whose students were *refused* by the Synod of Philadelphia on account of deficient scholarship, but he has not a word about Dr. David Caldwell's "Log Cabin College" of Guilford county, North Carolina which opened in 1767, continued for more than two score years; drew students from every State south of the Potomac, educated five Governors; more than fifty ministers; scores of eminent statesmen, judges, physicians and others; furnished Orange Presbytery all its ministers save three or four, and served North Carolina for many years as "Academy, College, and Theological Seminary." David Caldwell was a member of the Halifax Convention of November 12, 1776, and is supposed to have written Article 32 of the Constitution adopted at that time. In company with Alexander Martin, afterwards Governor, he visited Gov. Wm. Tryon May 16, 1771, to discuss the events that culminated in the Battle of Alamance that day of which Foote says "this first blood shed for the enjoyment of liberty. We cannot but admire the principles that led to the result." Scotch-Irish Presbyterians were much in evidence in council and in strife in North Carolina in those days, but reading the pages of most histories one would never suspect that such was the case. Permit me to again say, there is ample for more historians who will find an abundance of unused material of undoubted importance.

Presbyterians of the United States

Had we time it would be profitable to glance at the early Presbyterians of England and Wales, Scotland, France, and especially of Switzerland. We must omit this. The title of "Father of the American Presbyterian Church" is given to Rev. Francis Makemie who travelled from Massachusetts to South Carolina preaching, and in 1684 organ-

ized Rehoboth Church in Maryland. The first Presbytery was organized with seven ministers at Freehold, New Jersey, December 27, 1706. The first Synod was organized at Philadelphia, September 17, 1717, with seventeen members with the Scotch and Scotch-Irish in control. The Synod of New York was organized in 1745 with twenty-two ministers, leaving twenty-six ministers with the Synod of Philadelphia. In 1755 the Presbytery of Hanover was organized with all the ministers south of the Potomac River, except possibly one or two. The demand for an educated ministry early called attention to the need for schools, and in 1746 a charter was granted for the school which was removed to Princeton, New Jersey, in 1755, and which has had a long and honorable career as Princeton University. The Presbyterians were closely identified with patriotic efforts towards liberty, and Bancroft says: "The first voice publicly raised in America to dissolve all connection with Great Britain came not from the Puritans of New England, nor the Dutch of New York, nor the planters of Virginia, but from the Scotch-Irish Presbyterians." We are not surprised to find Rev. John Witherspoon of the Presbyterian Church one of the signers of the Declaration of Independence, July 4, 1776. We rejoice to recall that it was said, "Miss America has become bewitched with a Presbyterian minister." Yes, bewitched with the holy desire for both civil and religious freedom for all her people.

It was the Scotch-Irish Presbyterians who gave us the Mecklenburg Declaration of Independence, May, 1775, and one-third of the twenty-seven were Presbyterian elders, and one was a regular minister of that church.

"Count me o'er earth's chosen heroes—they
were men that stood alone,
While the men they agonized for hurled the
contumelious stone,
Stood serene, and down the future saw the
golden beam incline
To the side of perfect justice, mastered by
their faith divine."

Robert Ellis Thompson says in his history of the church, "The Presbyterians, Reformed, and Lutherans, as a whole were on the patriotic side." The only Presbyterian minister who embraced the British side was deposed by the Synod of New England. Kerr says: "During the great War of Independence the Presbyterians almost universally fought on the American side.... Prominent loyalist officials in their letters to the home government charged them with being the ringleaders of the rebellion. . . . The courts of the church, in some instances, entered into the field and adopted resolutions calling upon the people to support the cause of liberty." Without the active help of the early American churches, the cause of freedom would have failed.

Following the War for Independence the church still insisted upon its high standard for a learned ministry, and this demand for a collegiate education for every candidate for the ministry resulted in many turning for work into channels less exacting; this may account in part for the

rapid growth of certain denominations, but we owe a great debt to the high standards set up by the Presbyterians in their demand for a trained and well-educated ministry.

It is remarkable that almost all the great schools of the Presbyterians were founded about the same time: Princeton University, 1812; Auburn, 1819; Union in Virginia, 1824; Allegheny, 1827; Columbia, S. C., 1828; Lane, 1829; McCormick, 1830; Union in New York, 1836; and Davidson College, chartered in 1838. The high standards of scholarship of these various institutions have exerted much influence upon both secular and ecclesiastical training throughout the United States, and have given peculiar honor because of the accurate and thorough demands of exact scholarship in these various institutions.

Ecclesiastical Shocks and Trials

Truth and error become mixed in all human agencies, and the Presbyterian Church has had its share of shock and trial. The difference between the Old School of thought, and the New School resulted in the famous trial of Dr. Lyman Beecher of Lane Seminary in 1835, and the Barnes trial in 1836. The tide of higher criticism brought such church court-trials as that of Swing in 1874; Briggs in 1893; Smith in 1894; and McGiffert in 1899. Back in 1861-65 it was found that the nation could not be sundered without dividing the church, and in 1861 Dr. Gardner Spring's resolutions once adopted resulted in forty-seven of the Southern Presbyteries severing their connection with the General Assembly of the Presbyterian Church in the United States of America. It must always be true that the Southern church will be deeply interested and concerned in the work and growth of the great body of which it once formed a part, no matter for how many years it may carry on its work under the name of the General Assembly of the Presbyterian Church in the United States.

Position in State and Nation To-Day

The latest statistics of the church give to the Presbyterians of the United States nine separate bodies, with 14,366 ministers; 15,648 churches; and a membership of 2,462,557. Out of the fifty various denominations of our country, this places the Presbyterian Church among the four or five leading denominations in numerical strength. (See Dr. Carroll's compilation.)

In North Carolina (1926) we have 305 Presbyterian ministers; 536 churches; and 73,624 members. There are nine Presbyteries, *viz.*: Albemarle, Concord, Fayetteville, Granville, King's Mountain, Mecklenburg, Orange, Wilmington, and Winston-Salem. These constitute the Synod of North Carolina. There are in addition certain western counties in this State in the Presbytery of Asheville, and the Synod of Appalachia, made up of mountain counties of this State, Virginia, West Virginia, and Tennessee.

There are seventeen Synods in the organization known as the Presbyterian Church in the United States, as follows: Alabama, Appalachia, Arkansas, Florida, Georgia, Kentucky, Louisiana, Mississippi, Missouri, North Carolina, Oklahoma, Snedecor Memorial, South Carolina, Tennessee, Texas,

Virginia, and West Virginia. The most of these Synods meet during the month of October; the others in August, September, and November. There have been sixty-six sessions of the General Assembly of the church since 1861, the last being held in May, 1926, in Pensacola, Florida, with Rev. J. W. Skinner, D.D., of the Western Texas Presbytery, Kingsville, Texas, as moderator. The entire nine Presbyteries of the Synod of North Carolina were represented by twenty-three ministers, and twenty-one ruling elders.

Outstanding Work of the Presbyterians

Together with other leading denominations, the Presbyterians worked faithfully to stem the tide of French infidelity which threatened our country just after the War of the Revolution; they were leaders in revivals, the first camp-meeting in North Carolina being held at Hawfields in 1801; it remained for a later day to bring the fine work in the home and foreign mission fields which has so honored the church; but in two particulars, the Presbyterian Church may claim outstanding distinction; in Education and in Patriotism. Let us briefly consider these two lines.

From the time of John Calvin and his academy at Geneva to which so many of the finest youth of Europe resorted, down to this hour the Presbyterians have been ardent friends of culture. When the Prince of Orange restored to the Church of Scotland its privileges, its first effort was to set up schools for the people. Throughout the United States this same spirit has been manifest. Early in North Carolina we had great Presbyterian educators,—Caldwell at Buffalo; McCorkle at Thyatira; Bingham at Wilmington, and later in Orange; Alexander; McWhorter; Wilson; Patillo; Waddell and others.

Patriotism has ever characterized true Presbyterianism. They have shared the feeling of the great reformer, Knox, who when asked by Queen Mary "Think you that subjects may resist their princes" answered "If princes exceed their bounds, madam, no doubt they may be resisted even by power." James Anthony Froude, the eminent English historian, calls this answer "The creed of republics in its first hard form." They early realized that civil and religious liberty stood or fell together. Dr. Elliott of the Methodist church says, "The Presbyterians were prominent and even foremost in achieving the liberties of the United States, and they have been all along the leading supporters of the Constitution, and of law and order." The Synod of the church meeting in Philadelphia in 1775 declared in favor of open resistance. We are all familiar with the Mecklenburg Declaration of May 20, 1775. Rev. John Witherspoon rose in his seat in the Continental Congress in 1776 and said: "Of property I have some; of reputation, more; that reputation is staked, that property is pledged in the issue of this contest. These gray hairs must soon descend into the sepulchre, I would infinitely rather they should descend by the hands of the public executioner than desert at this crisis the sacred cause of my country." Let us not forget Dr. Patrick Allison of Baltimore, called some-

times the ablest statesman of the Presbyterian Church, who in 1789 drafted the address to President Washington. There are many others worthy of mention in connection with liberty's cause: Latta, Carmichael, Linn, Elder, Steele, McWhorter, Hillyer, Armstrong, Green, Brown, Spencer, Craighead, Caldwell, Patillo, McAden, Stephenson, Alexander, Wilson, Boyd, and scores of faithful patriots who never faltered in their struggles to bring freedom's cause to a successful issue. Of major-generals there were: Anthony Wayne, John Stark, Thomas Sumter, William Alexander, Hugh Mercer, Henry Knox, McDowell, Montgomery, Sullivan, and Moultrie. Among the generals were: Morgan, Marion, Rutherford, Beatty, Graham, Irvine, Stewart, Moore, Armstrong, Davidson, Pickens, Reed and others. We have not even time to mention the names of scores of brigadier-generals, colonels, captains and others who served in the Revolution in an official capacity. At Cowpens and at King's Mountain almost all commanders and privates as well were Presbyterians. After the Revolution, we find these same determined patriots taking an active part of eminent distinction in setting up the new Republic; as governors of states, members of congress, ministers to foreign countries, and in many other positions of both trust and honor they play a creditable part. Dr. Walter W. Moore, recognized as a conservative thinker always, makes bold to say, "It is not too much to say that the American Revolution could not have succeeded but for the Presbyterian ministers. . . . All now alike honor the Presbyterian ministers who denounced the oppressions of the mother country and fired the hearts of the people to resistance, and fought and suffered to secure the freedom in which all alike rejoice to-day." Caruthers in his Life of Caldwell says: "Most of the Presbyterian ministers in North Carolina, and throughout the union pursued a similar course, and with very gratifying success; for wherever a minister of that denomination was settled, so far as I have been able to ascertain, the people around him were Whigs, almost to a man." Dr. Walter L. Lingle says: "Not a few of us still believe in the Mecklenburg Declaration of Independence. Alexander Craighead had more to do with setting in motion the influences that resulted in that Declaration than any other man. Eternity alone will reveal the work of Alexander Craighead." From Dr. Inglis who was the Tory rector in 1776 of famous Trinity Church we quote: "I do not know one Presbyterian minister, nor have I been able after strict inquiry to hear of any who did not by preaching, and by every effort in their power, promote all the measures of the Continental Congress." It was a common complaint with the Tories that the fast-days kept by the Presbyterians were used more especially to keep alive opposition to English policy. Dr. John Rodgers of New York who was trusted by Washington as friend and adviser, is a fine example of the stand for liberty that was taken by those of his faith. In the convention in Abingdon, Virginia, in 1775, the following resolves were passed: "We are deliberately and resolutely determined never to surrender any of our inestimable privileges to any power on earth but at the expense of our lives."

No wonder these Presbyterians stood steadfast for the cause of freedom. They remembered the days of persecution and death. They remembered the martyr death of Patrick Hamilton; the persecutions of Archbishop Beaton; the burning to death of the pious George Wishart (1544); the treaty of Bayonne which according to the historian Hume contemplated the extermination of all Protestants by fire and sword. They recalled the dark and gloomy days of trial in Ireland, and how the accession of Charles I. had made matters even worse. They could never forget their High Church adversaries. With the raising of rents in 1729, and the passage of the Sacramental Test, they were perfectly familiar. They had been forbidden to educate their children in their faith; they had been denied religious and civil rights; and added to all this long list the English government had attempted repressive measures toward commerce and agriculture. These things account for the spirit of Makemie, Davis, Mackie, Boyd, Tennent, Cross, Blair, Alison, Craig, Beatty, and that host of other Presbyterians who came to America determined if necessary to die in behalf of the cause of civil and religious freedom. Remembering the dark day when the Scottish Presbyterians had been forced to fly for their lives, it was but natural that the Presbyterian Church of America should be found zealous and active in resistance to any hint of unjust or arbitrary power. It was logical for them to choose the side of patriotism and opposition to oppression. Their antecedent history naturally made patriots of them all.

Memorials of the Prophets of Presbyterianism

No visit to the world's greatest city, London, is complete without a day spent in St. Paul's Cathedral. First built in the 7th century, and rebuilt several times during the succeeding centuries, it finally took its present stately and imposing form under the hand of that genius in architecture, Sir Christopher Wren (1632-1723) who gave the best forty years of his life to this wonderful structure costing near ten million dollars. In proportion and harmony, many rank it above the famous St. Peter's at Rome. One can never forget the impressions of its beauty; its chimes; and its great bell weighing seventeen tons. Here is a monument to Wellington, the hero of Waterloo; many of the greatest English artists; and to Nelson, England's greatest naval commander, who thrilled the world with his immortal signal,—"England expects every man to do his duty." Under the choir of St. Paul's is buried Sir Christopher Wren himself, and over the inner north doorway we read his significant inscription: "Si monumentum requiris, circumspice" (If thou seekest a monument look about thee).

We may justly apply these words to-day, as we stand upon the historic spots of the Presbyterian church. Dotted here and there are ancient churches whose life is co-equal with the life of our country; splendid buildings devoted to the great work of the Sunday School and other church agencies; tablets and monuments commemorating in enduring marble and bronze the name and work of the laborers of other days. In the days long since passed our

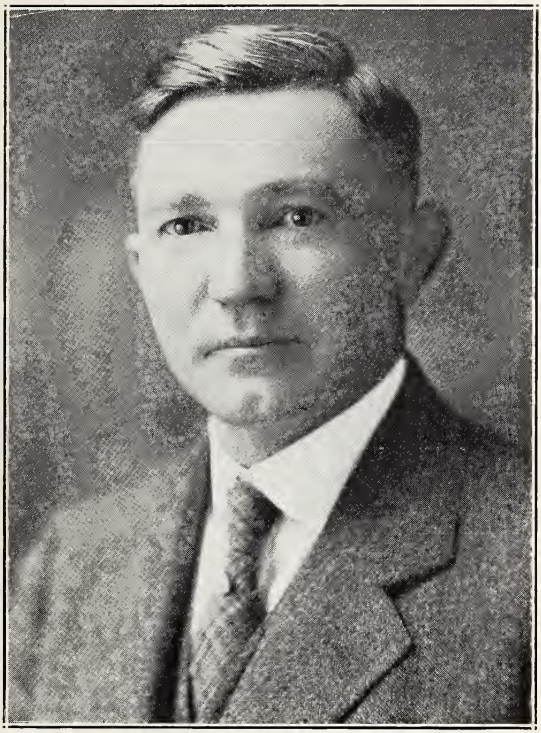
ancestors wove their ideals and aspirations into the very fabric of our Declaration of Independence, and the constitutions of both State and Nation. In our civic and religious life they sowed the seed whose fruitage we gather to-day. With rare patience and unshaken faith in the God of Righteousness they laid in trial and in tears the foundations of the mightiest nation of all time. "If you seek their monument, look about you." The United States of America, the finest attainment in government yet made by man, stands as their monument that all the world may read the story of their labors.

Hours of Worship and Church Calendar

STONEY CREEK

Hours of Worship—First, Third and Fifth Sundays at ..... 11:00 A. M.

Annual Homecoming and Observance of Lord's Supper—First Sunday in each May.



Rev. J. W. Walker

Annual Home Coming Sermon will be delivered May 7, 1933, by Rev. John M. Walker, Pastor of the well known Steel Creek Presbyterian Church, near Charlotte, N. C. at .....11:00 A. M.

Rev. Walker is a distinguished son of Stoney Creek Church and is widely known in the South as a preacher of rare ability and persuasion. Steel Creek Church is one of the largest rural congregations in our Synod.

Subject of Sermon: Radiant Christianity.

Pastoral Message to Friends and Church Members

of STONEY CREEK, SHILOH and BURLINGTON SECOND PRESBYTERIAN CHURCHES

Rev. Frank S. Blue, Pastor
305 Hoke Street

My usefulness to you and benefit to these Churches largely depend upon your interest, effort and sacrifice. Your support is imperative. Your benefit will be self-regulated to a large extent while our mutual service to the Church can only be determined upon the basis of unselfish devotion and whole-hearted co-operation. Let us labor together in honor and humility, all the while asking God's blessing and guidance.

List of Pastors

of Stoney Creek - Established 1776

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Rev. Debs .....
Rev. Lakey .....
Rev. Moore .....
Rev. James McCready 1793-1796
Rev. Wm. F. Thompson 1800-1803
Rev. Leonard Prather 1803-1807
Rev. Wm. B. Merony 1812-1816
Rev. John H. Pickard 1817-
Rev. James W. Douglass 1826-
Rev. Thomas Lynch 1853-1863
Rev. Jacob Doll 1863-1866
Rev. Archibald Currie 1870-1872
Rev. Calvin Morrow 1872-1873
Rev. Wm. B. Tidball 1874-1881
Rev. James L. Currie 1882-1887
Rev. W. R. Coppedge 1888-1889
Rev. James L. Currie 1889-1894
Rev. N. B. Campbell 1895-1897
Rev. S. H. Williamson 1897-1904
Rev. S. C. Smith 1905-1906
Rev. R. W. Culbertson 1906-1908
Rev. W. O. Sample 1908-1919
Rev. W. P. Robertson 1920-1925
Rev. J. S. Jones 1925-1926
Rev. Frank S. Blue 1933-

Church Organizations

STONEY CREEK

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Woman's Auxiliary

Mrs. Ross L. Walker ..... President
Miss Mary McCullock ..... Secretary

Church Officiary

STONEY CREEK

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Elders—Frank L. Barker, Lindsay Garrison, Edward Garrison, Benjamin McCullock, Ross L. Walker, Chas. A. Wilson, Thos. C. Barnett (deceased), Jacob Reid.

Deacons—B. M. Barker, James Bowles, Edgar King, Joseph J. Ross, George R. Garrison, Henry Garrison, Jasper Garrison, Clyde Garrison, Berry Somers, David Moore, J. U. Blanchard, Henry H. Walker.

Sunday School Organization
Teachers and Classes

STONEY CREEK

Byrd Barker ..... Superintendent
Henry Garrison ..... Assistant Superintendent
Miss Sadie Bowles ..... Secretary
Miss Irene Blanchard ..... Assistant Secretary
Mrs. Frank S. Blue ..... Director of Church Music
Mrs. Ralph O. Everette ..... Pianist

Teachers and Classes

Mr. Ross L. Walker ..... Adult Class
Mrs. Ross L. Walker ..... Junior
Mrs. J. S. Ross ..... Primary
Mr. Ben McCullock ..... Young People

Agencies of Church

General Assembly—Rev. J. D. Leslie, D.D., Stated Clerk and Director of Vacancy and Supply Bureau. 1207 Kirby Bldg., Dallas, Texas.

Executive Committee of Foreign Missions—Office: 113 16th Ave., So. Nashville, Tenn. Rev. C. Darby Fulton, D.D., Executive Secretary; Rev. Egbert W. Smith, D.D., Field Secretary; Rev. Jas. O. Reavis, D.D., Field Secretary for Territory West of the Mississippi River; Edw. D. Grant, Secretary of Education and Promotion; Edwin F. Willis, Treasurer; Box 330, Nashville, Tenn.

Executive Committee of Home Missions—Office: 101 Marietta St., Atlanta, Ga. Rev. Homer McMillan, D.D., Executive Secretary; Rev. P. D. Miller, Educational Secretary; A. N. Sharp, Treasurer; 101 Marietta St., Atlanta, Ga.

Executive Committee of Religious Education and Publication—Publishing House: 6-8 N. Sixth St., Richmond, Va. R. E. Magill, Secretary and Treasurer; Rev. John L. Fairly, D.D., Coordinate Secretary; Rev. Gilbert Glass, D.D., Editor in Chief; Box 1176, Richmond, Va.

Executive Committee of Christian Education and Ministerial Relief—410 Urban Building, Louisville, Ky. Rev. Henry H. Sweets, D.D., Executive Secretary; Cornelia D. Engle, Irene Hope Hudson, Student Secretaries; Rev. Wm. H. Hopper, D.D., Treasurer.

Department of Woman's Work—Office: Henry Grady Building, Atlanta, Ga. Janie W. McGaughey, Secretary; Rosa Gibbins, Treasurer.

Department of Stewardship—Henry Grady Building, Atlanta, Ga. Department of Christian Stewardship. Edw. D. Grant, Acting Secretary.

Church Membership Roll

STONEY CREEK

Barker, J. Franklin
Barker, Mrs. W. J.
Barker, T. B.
Barker, B. M.
Barker, Mrs. B. M.
Barker, Guy E.
Barker, Mrs. Guy E.
Barker, James Currie
Barker, R. Leon
Barnette, Mrs. T. A.
Barnette, Nannie C.
Barnette, Ary
Barnette, George T.
Barnette, W. Wallace
Blanchard, S. Mozelle
Blanchard, L. Irene
Blanchard, Erwin
Blanchard, Herman
Bowles, J. T.
Bowles, Rosie S.
Bowles, Sadie R.
Ector, Mrs. J. B.
Garrison, Mrs. N. C.
Garrison, Wayne
Garrison, Mr. J. J.
Garrison, Mrs. J. J.
Garrison, George R.
Garrison, Mrs. George R.
Garrison, Vincent
Garrison, Walker
Garrison, Melvin
Garrison, R. Irene
Garrison, Mr. J. Edward
Garrison, Mrs. J. Edward
Garrison, Mr. W. M.
Garrison, Mrs. W. M.
Garrison, W. Henry
Garrison, Edwin P.
Garrison, L. S.
Garrison, C. M.
Garrison, Mrs. C. M.
Garrison, Elizabeth
Garrison, Leon
Garrison, Murray
Garrison, Mrs. Lula
Lloyd, Mrs. A. P.
King, Mr. E. L.
King, Mrs. E. L.
King, Edgar
King, Jennie
McCullock, Benjamin M.
McCullock, Mary
McCullock, Mary Rice
Moore, Mrs. John T.
Moore, David
Moore, William
Moore, Lucille
Moore, Sallie Kate
Paschal, Thomas
Paschal, Mrs. J. L.
Patterson, Mrs. Ed.
Reid, Mr. J. T.
Reid, Mrs. J. T.
Reid, Lacy
Reid, J. N.
Ross, Mrs. Sallie
Ross, Joe J.
Ross, Ben T.
Ross, Lolelia
Somers, Mr. Berry R.
Somers, Mrs. Berry R.
Somers, Myrtle
Somers, Edward
Somers, Alice
Somers, Ollie B.
Somers, Lillian
Somers, Mrs. Sam J.
Somers, Myrtle
Somers, Waggoner
Simpson, Mrs. Malinda
Saunders, Bettie M.
Sutton, Clarice
Tate, Mr. J. W.
Tate, Mrs. J. W.
Tate, J. Henry
Tate, Jacob J.
Tate, John
Tate, Paul
Tate, Java
Tate, Lillie
Sartin, Gladys
Sartin, Annie Neal
Tapscott, Clyde Edward
Tapscott, Bettie Van
Tapscott, Ruth C.
Wilson, Charles A.
Wilson, Mrs. C. A.
Thomason, Mrs. Paul
Walker, Ross L.
Walker, Mrs. R. L.
Walker, Rev. J. M.

VISITING COMMUNICANTS

Barker, Mrs. George
Barker, Mr. David
Barker, Miss Neva
Brown, Elmore
Cantrell, Mr. William and Family
Sadler, Mr. Harry
Somers, Mr. Samuel
Ross, Mr. Ernest
Kirkman, Mr. Walter and Family
Moore, Mrs. Vance and Family
Moore, Mr. Glendon
Wilkins, Mr. and Mrs. Henry
Wilkins, Mr. Edward
Wilkins, Mr. Glenn
Wilkins, Miss Frances

Shiloh Presbyterian Church

Shiloh Presbyterian Church is located three miles from Burlington, N. C., on the Alamance Road, leading to the famous Alamance Battleground of Revolutionary fame. Beautifully situated while overlooking fertile farms it is almost at the entrance to the town of Burlington.

Historical Sketch of Shiloh Church

✠

Rev. Donald McIver, pastor of the First Presbyterian Church of Burlington, N. C., began mission work in the Eldermont community during the spring of 1914. Sunday School was organized at Eldermont Schoolhouse on April 12, 1914, with Rev. Donald McIver as Superintendent and teacher of the Bible class. Lester Sharpe was elected Secretary and Mrs M. J. Anthony and Miss Minnie Bell Montgomery were selected to teach the Intermediate and Primary Departments of the school.

The first literature and song books were given to us and in a few weeks money was raised to buy an organ.

Eight denominations joined in the Sunday School work and the work moved on smoothly with an average attendance of fifty—aged all the way from one year to eighty-five. To date only one death has occurred among our members; that of Linel Hinshaw.

Rev. S. M. Rankin visited the field occasionally and held meetings for us at two different times.

During the third year of the work it was decided to organize a church. The organization took place on Sunday, February 11, 1917, with nineteen charter members. Out of this membership four officers were elected as follows: Messrs. F. H. McPherson and P. A. Sharpe were ordained and installed as elders and Messrs A. S. Ingle and Jessie Sharp were ordained and installed as deacons. Rev. H. C. Carmichael of Alabama was called to take charge of the work along with the churches of Elmira, Piedmont and Trollinwood, and also the preaching point at Travora cotton mill in Graham. He accepted the work and moved to Burlington and began work, holding the first preaching service here on April 1, 1917.

Resolutions Adopted by Shiloh Congregation

The congregation of Shiloh Presbyterian Church assembled for the service in which our house of worship is to be set apart for the worship of God and for the proclamation of His gospel, desires to express its warm appreciation of the generous assistance we have had in building our church. We, therefore, by a rising vote, do unanimously express our hearty thanks—

1. To Rev. Donald McIver for his self-denying labors, which have resulted in the establishment of this church.

2. To Mr. D. M. Elder for his gift of the lot upon which the building stands, and to Miss Ethel Montgomery for her contribution of the first $100.00 given toward the Building Fund—which gifts made the erection of this church a certainty.

3. To the Ladies' Auxiliary for their zeal and perseverance and self-sacrifice, which have resulted in raising several hundred dollars for our Building Fund, and paying for the painting of the interior of the building.

4. To Mr. Clarence Marlett for his kindness in circulating the subscription list among friends in the community and in Burlington, thus securing a large sum for the building.

5. To all our friends in Burlington and Graham, and especially to Mr. James N. Williamson, Jr., whose generous offer led to the immediate effort to raise the balance needed to finish and furnish the church, and to Mr. William H. Williamson, of Raleigh, Mr. Lawrence S. Holt, Sr., of Burlington, Mrs. W. N. Reynolds, of Winston-Salem, and Mrs. E. A. Snow, of High Point, for generous and timely contributions which made the speedy completion and furnishing of the building a possibility.

6. To Perry A. Sharp for his energy and zeal in purchasing and hauling building material, and his painstaking care in supervising the building of the church. We appreciate warmly his self-sacrifice in giving so much of his means, time and labor to this work; and we would record our unwavering confidence in him, and our appreciation of the fact that the building combines the essentials of comfort, convenience and economy.

7. To all our friends in the church and in the community who have assisted in building the church by their contributions of money, materials and labor.

8. To Snow Lumber Company, of High Point, for the donation of the pulpit desk, and also for their generous discount on the bill for the furniture; to the First Church of Burlington, for the gift of two handsome pulpit chairs; and to T. H. McPherson for the handsome communion table, the work of his own hands; and also to the kind friends to whom we are indebted for the gift of our new organ and stove.

9. Resolved, That these resolutions be engrossed on the records of the church and that a copy be forwarded to each of the persons herein named.

Done at Shiloh, this 29th of October, A. D. 1922.

Attest:

WM. P. McCORKLE,
Pastor and Clerk.

LIST OF PASTORS OF SHILOH CHURCH

Rev. Donald McIver ..... 1913—1917
Rev. H. C. Carmichael ..... June 24, 1917—Mar., 1920
Rev. Wm. P. McCorkle, D.D. ..... May, 1920—May, 1924
Rev. J. S. Jones ..... May, 1924—April, 1928
Rev. O. C. Huston ..... April, 1928—Jan., 1929
Rev. W. M. Turner ..... Oct., 1929—Sept., 1932
Rev. Frank S. Blue ..... April 2, 1933—

Hours of Worship and Church Calendar

SHILOH CHURCH

Hours of Worship.
Preaching—First, Third and Fifth Sundays .... 3:00 P. M.

Sunday School—
Second and Fourth Sundays .....10:00 A. M.
First, Third and Fifth Sundays ..... 2:00 P. M.

Church Officiary

SHILOH CHURCH

Elders—Perry A. Sharp, T. H. McPherson, J. A. Loy (deceased), Burney Clapp.
Deacons—J. S. Engle, Jesse S. Sharpe, Lester Sharpe, Claude Bryan (deceased), M. C. Loy.

(NOTE—Shiloh Church suffered a great loss in the recent death of Elder John A. Loy, who was a faithful and efficient Ruling Elder for ten years.)

Sunday School Organization

✠

SHILOH CHURCH

Superintendent—Mr. Marvin Kellum.
Assistant Superintendent—Mr. M. C. Loy.
Secretary—Mr. Galey Hinshaw.
Pianist—Miss Clarice Foster.

Teachers and Classes

Adult Class—Mr. Morgan.
Young People—Mrs. Oscar Loy.
Juniors—Mrs. Burney Clapp.
Boys' Class—Mr. M. C. Loy.
Beginners'—Miss Clarice Foster.

Church Membership Roll

SHILOH CHURCH

Anthony, Mrs.
Bell, Mr. & Mrs. I. L.
Clapp, Mr. & Mrs. B. A.
Euliss, Mrs. Loleta
Elder, Mrs. D. M.
Foster, Mr. & Mrs. Henry
Foster, Blair
Foster, Clarice
Foster, Ruby Lee
Foster, Willard
Foster, Mr. & Mrs. Aldro
Garrett, Lora
Garrett, John
Hinshaw, Galey
Hinshaw, Lovana
Hinshaw, Clarence
Huffman, D. M.
Ingle, Ralph
Kellum, Marvin J.
Kellum, Orphie
Kellum, Geneva
Loy, J. A. (deceased)
Loy, Mr. & Mrs. W. H.
Loy, Mr. & Mrs. M. C.
Loy. Nell
Loy, Maxine
Loy, Milton C., Jr.
Loy, Mr. & Mrs. Oscar L.
Murrie, Frank
Pentecost, Mike
Staley, Robert
Sharp, Mr. & Mrs. Raymond
Sharp, Joy
Sharp, Barbara
Sharp, Perry
Sharp, Jess
Sharp, Lacy
Sharp, Benson
Sharp, Mary
Sharp, Boyd
Sharp, Walker
Thompson, Mrs. James
Thackton, Mrs. Inez
Womack, Mary
Womack, Leota
Clapp, B. A., Jr.
Clapp, Ruby
Boswell, Oscar
Boswell, Mrs. Oscar
Boswell, Hilda
Elder, Miss Fannie Glenn
Elder, Miss Sallie
Murrie, Mrs. Ira T.
Murrie, Lucille Anderson

Second Presbyterian Church
Burlington

Historical Sketch of Burlington Second Presbyterian Church

✠

The following petition was the first step in the organization of this Church:

"We, the undersigned, petition the Presbytery of Orange to appoint a commission to visit the town of Burlington, North Carolina, and, if the way be clear, organize a Presbyterian Church at the place known as the Elmira Chapel in the western part of the town.—J. A. BARNWELL.

(Signed):

H. L. Thomas
Mrs. H. L. Thomas
J. R. Whitley
Mrs. J. R. Whitley
Mrs. C. F. Leonard
Miss Blanche Leonard
Mrs. W. A. Moody
Miss Esther Baldwin
Mrs. T. J. Bennett
Robert W. Bennett
Mattie Durham
J. G. Pritchett
Mrs. J. G. Pritchett
Mrs. C. F. McIntyre
Mrs. Nora Lebby
Effie Allen
James Miller
Dozier Miller
Lucy Miller
Bertha Baldwin
Mrs. Mary Isley
Themie Woods."

The above names certified to as members in good and regular standing in the First Presbyterian Church and were dismissed at own request to become charter members of the new church and recommend them to the fellowship of the new church.

J. W. SHARPE,
Clerk of Session.

Burlington, N. C., August 3, 1913.

From One of Our Church Papers

"Elmira Church—a new church was organized at Elmira Chapel in Burlington on Tuesday evening, August 5, 1913. A call meeting of Orange Presbytery was held in the Chapel and eighteen letters from the First Church, Burlington, were presented for the new organization.

"The new church is fortunate in having four good men for officers. J. C. Pritchett and H. L. Thomas were elected Elders, and John R. Whitley and J. M. Miller were elected Deacons.

"The Church with a Sunday School of one hundred and fifty has good prospects of growth and usefulness. Capt. John E. Lebby has charge of the work at present."

The Elmira Church is now known as Burlington Second Presbyterian Church and is located on the corner of Durham and Tillman Streets. This church is striving to meet the needs of this great industrial center and is coming somewhat near the aim of its widely loved founder, Rev. Donald McIver.

LIST OF PASTORS OF SECOND CHURCH

BURLINGTON

Rev. Donald M. McIver, Organizer and Pastor.
Capt. John E. Lebby, of the Salvation Army, Assistant to Pastor.
Rev. James A. Satterfield, Mar. 14, 1914—Dec. 27, 1914.
Rev. H. C. Carmichael, June 17, 1917—April, 1920.
Rev. W. M. McCorkle, May 15, 1920—May, 1924.
Rev. J. S. Jones, June 15, 1924—April, 1926.
Rev. Frank S. Blue (Supply), Nov. 20, 1932—.

Hours of Worship

✠

BURLINGTON

Second and Fourth Sundays

Morning Worship ..... 11:00 A. M.
Sermon by the Pastor.

First, Third and Fifth Sundays

Evening Service ..... 8:00 P. M.
Sermon by the Pastor.

Mid-Week Prayer Service

Wednesday ..... 8:00 P. M.

Sunday School

Each Sunday Morning ..... 9:45 A. M.

Christian Endeavor ..... 7:00 P. M.

Leader—Miss Mary Alice Coble

Church Officiary

✠

BURLINGTON

Elders—J. R. Whitley, Jess R. Waynick, Sam T. Pyles, John H. Woods, John C. Whitley.

Deacons—C. E. Beckam, C. C. Warner, W. H. Long, Conway Wilson, Thomas H. Whitley.

Organist—Miss Margaret Whitley.

Director of Music—Mrs. J. C. Wilson.

Sexton—Mr. McAdams.

Sunday School Organization
Teachers and Classes

✠

BURLINGTON

Superintendent—Mr. Jess Waynick.
Assistant Superintendent—Mr. J. H. Woods.
Secretary and Treasurer—Mrs. J. C. Wilson.

Classes and Teachers

Adult Men's Class—
Adult Women's—Mr. J. R. Whitley.
Young Women's—Miss Tazzie Coble.
Senior Girls'—Mrs. G. H. Baldwin.
Intermediate and Young Men's—Mr. Oaks.
Intermediate Girls'—Miss Grace Cheek.
Junior Boys'—Mr. William Whitley.
Junior Girls'—Miss Mary Alice Coble.
Primary—Miss Margaret Whitley.
—Miss Bertha Baldwin.
Beginners' Supt.—Miss Lowney Durham.
Asst. Supt.—Miss Louise Beckom.
Pianist—Mrs. J. C. Wilson.
Enrollment, 174.

Church Membership Roll

BURLINGTON

Andrews, Bertha
Andrews, Sadie
Beckom, Mrs. Esther
Beckom, Edith
Beckom, Louise
Baldwin, Mrs. Mary Jane
Baldwin, Mr. & Mrs. G. H.
Baldwin, James B.
Cheek, Grace
Blalock, Ruth
Burchell, Mrs. Everette
Coble, Joybell
Coble, Tassie
Coble, Mary Alice
Christopher, Mrs. Effie
Durham, Lowney
Dickey, Walter
Donald, Charles A.
Donald, Mrs. Charles A.
Debrulah, Mrs. Lester
Driskell, Miss Nettie
Davis, Mrs. Paul
Dawkins, Evelyn
Fowler, Mayo
Gerringer, Miss Wilma
Hudgins, Dock
Huffine, Mrs. Lou
Southard, Mrs. Dan
Hall, Miss Emma
Hudgins, Carl
Hudgins, Stanford
Hudgins, Norman
Lambeth, Lennie
Long, Mr. & Mrs. W. H.
Lineberry, Mr. & Mrs. Chas.
Moody, Carey
Mooneyham, Mrs. Belk
Mooneyham, Belk
Mooneyham, Nellie
Mooneyham, Edward
Mooneyham, Mrs. W. P.
Murray, W. H.
Murray, Exie
Mitchell, Mrs. Lizzie
Pyles, Sam T.
Pyles, Mrs. Sam T.
Pyles, Durwood
Pyles, Iris
Pyles, Samuel, Jr.
Pyles, Louise
Rowlings, Wm.
Slaughter, Clarence
Southard, Paul
Southard, Mrs. Paul
Southard, Walter
Smith, Mr. & Mrs. H. W.
Stumpt, Miss Eva
Simpson, Henry
Sharp, Mrs. Beulah
Wright, Miss Lessie
Whitley, John R.
Whitley, Thos. C.
Whitley, Margaret
Whitley, Ruth
Thompson, Mary
Varner, Mr. & Mrs. C. C.
Vaughn, Mrs. Carrie
Whitley, Mrs. John R.
Whitley, Thomas
Whitley, William
Woods, Freeman
Williamson, Beulah
Waynick, Jess R.
Waynick, Mrs. Jess R.
Waynick, Pearl
Waynick, Marvin
Wilson, Mr. & Mrs. Conway
Westbrook, Edward
McCollum, Thos.

H. R. Lowe, Pres. J. A. Lowe, Sec'y-Treas.

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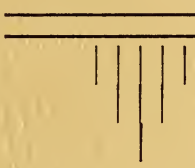

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